THE PACIFIC

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Pac Theo Sem
Reading Room

WHAT SHALL WE DO TODAY?

Oh, the deeds we will do the days to come
And the words that we mean to say
Will lighten the hearts of the sin-sick souls,
But what shall we do today?

Oh, the burdens we'll lift from the hearts of men,
Oh, the tears we will wipe away,
And the songs we will sing to the faltering ones—
But what shall we do today?

Today is the span of our life, no more
Can we measure, or clasp, or mould.
There may be no morrow for us, dear heart,
No future to use or hold.

Oh, let us give from our store at dawn,
Till the gloaming fades away:
All we may do for the sons of men
Is the good we can do today.

—Ruth Sterry.

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2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTES.

Southern California is anticipating for the coming season the biggest winter tourist business in its history.

Students in the Oregon Agricultural College at Corvallis are forbidden the use of tobacco and intoxicants.

Nearly a million dollars will be expended during the next year and a half in the erection of Y. M. C. A. buildings in the cities on San Francicso Bay. In San Francisco, $500,000; in Oakland, $250,000; in Berkeley, $125,000.

The Sacramento society of California Pioneers has made President Taft an honorary member of the society. Only four of the original members are living now, one of them being Deacon Sweetser of the First Congregational Church.

The Columbia Conference of the Methodist Episcopal Church, South, at its recent session in Portland, petitioned the general conference to change the name of the church by eliminating the word South, so as to remove therefrom all sectional limitation.

San Francisco and vicinity was without rain for one hundred and eighty days, from the 29th of March to the 25th of September. Our winds and fogs render a long dry period more endurable than it would be under other conditions. But that rain was refreshing. Doubtless the benefit in the way of health will more than balance all the damage to crops, if comparison were possible.

The Sacramento Union had an excellent editorial last Sunday on "Senseless Profanity, An Outrage to Humanity." The remark in connection was: "Sacramento is not one whit worse in the prevalence of profanity than any other city of its size, and for that matter is not one whit better. The truth is that we are sadly in need of a public awakening of the fact that we have a very great wrong in our midst, and a very silly wrong it is."

The California Weekly announces a series of articles on labor problems by the Rev. Chas. R. Brown of the First Congregational Church of Oakland. In the announcement it is said: "Dr. Brown is a member in good standing of the Labor Council in Oakland, attends the meetings regularly, and participates in them loyally. His series of articles will undertake to interpret unionism as it is in inspiration and purpose, in personnel and character, to those whose lack of a sympathetic insight into this organized struggle for the uplift of the common man has put them in an untenable position in regard to it. He will also interpret that spirit and purpose to union labor people themselves that they may get a juster point of view of their relation to society as a whole. This outline is more conjectural on our part than specific on his, but we feel warranted in assuming this to be his general trend. Than Dr. Brown there is no man on this coast better qualified to handle this theme." The articles are to begin in November.

Writing concerning the elaborate conservation policies of Mr. Pinchot of the Forestry Bureau, The Oregonian compares the withdrawals made by him along the Owyhee River, in Oregon, with those made by Secretary Ballinger. On the Pinchot plan more than sixteen townships were placed beyond the reach of settlers under the guise of protecting water sites." But the Ballinger withdrawals will hardly exceed in the aggregate more than two and a half townships, and for all practical purposes the power sites and other uses to which the river may be put have been fully as well protected as they would have been under the Pinchot plan. From a sentimental and picturesque standpoint it might be advantageous to leave in a state of nature this vast strip of country, 125 miles long and from two to six miles wide. There are purposes, however, to which it can be used to better advantage. It will be welcomed by thousands of settlers who will find homes on the lands sweeping back from the turbulent Owyhee and its branches."

PSYCHIC PHENOMENA.

Does Telepathy or Spiritism Explain?

We have been asked by several readers of The Pacific to set forth in the columns of the paper some of the things of most interest and value in the investigations which eminent men have been making of late to establish if possible on a scientific basis the fact of the continuity of life.

It is a matter in which we have been interested for a long time and which we have refrained from writing about to much extent only because of the indefiniteness to which the investigations have at any time attained.

In some minds, it is true, there is certainty already; but in the judgment of the many there has been so far nothing indubitably evidential of actual communications with the spirits of persons who have passed beyond the confines of this earthly life. When, however, such a man as the eminent Italian scientist, Caesare Lombroso, commits himself, as he did recently, expectation may at least be keenly alert. Lombroso was skeptical for a long time as to these phenomena but recently he said, after experiments with Eusapia Paladino: "However doubtful each separate case may appear, in the ensemble they form such a compact net of proof as to wholly baffle the scalpel of doubt."

Among men of note who have committed themselves to belief in communications with discarnate spirits, or at least to a strong inclination that way, are: Sir Oliver Lodge, Hon. A. J. Balfour, Premier of England, Sir William

Crookes, Professor William James of Harvard, the well-known psychologist, Professor Hyslop, formerly of Columbia University, Camille Flammarion, the eminent French astronomer and scientist.

Among those who have passed out of this life considerably committed to such belief may be mentioned: Mrs. Browning, Tennyson, Whittier, Bayard Taylor, Joshua R. Giddings, Thaddeus Stevens, Mary A. Livermore, Harriet Beecher Stowe, Abraham Lincoln, and Arch-bishop Whatley. The names of scores of other well-known persons could be added to this list.

Opinions vary widely as to the evidential value of these phenomena. Undoubtedly not a few people accept as evidential that which more scientific persons explain by thought transference or by the mysterious workings of the sub-conscious mind. But it best serves our present purpose to set forth some of these phenomena without much thought as to how the cases may be regarded by the persons who have gotten to the most scientific basis of experiment and study and classification.

Among the putative communications which have most interested the present writer are those coming to the English journalist, W. T. Stead, and given to the reading public in a little book entitled "After Death, or Letters From Julia."

The objection to these letters as actual communications is that they are so in detail and represent as a very easy and natural thing communication on the part of departed spirits with persons yet in this earthly existence. But men like Professor Hyslop, of the Psychic Research Society, who pursue the most rigid scientific methods of investigation, do not appear to have sailed out on such smooth and productive seas as have Stead and some others. Very little has come to them, and what they seek is to establish the fact of survival and personal identity, and not to get a large and varied assortment of information as to the life beyond this earthly one. Stead has had a whole book of letters from his departed friend Julia, and we are told about the crossing of the bar, the surprises of the new life, the bliss of heaven, and the experiences of the life there in such a manner as to make large the query as to whether the letters are not merely the product of Mr. Stead's sub-conscious mind. No one can read them without the hope that they are more than that, that they are all that Mr. Stead profoundly believes them to be, actual communications by automatic writing from the spirit world. It is pleasant and comforting to think of the loved ones gone from us circumstanced as the letters from Julia represent them as being, and that they are near us—at times at least—though we neither see nor feel their presence.

However, Mr. Stead's experiences are worthy of attention. He has had for several years what is called the gift of automatic writing. Making his mind passive, placing his pen on paper his hand will write messages from friends at a distance. And his testimony is: "Whether they are in the body or whether they have experienced the change called death, makes no difference." In his case, though we believe it is not usually so, "the transmitter of the mesage is seldom conscious of having transmitted it." He admits that some of the communications which have come to him can be accounted for on the theory of thought transference, but that many cannot. In a recent article, for example, in an English magazine he presents a very remarkable case of prevision. To be exact we quote: "Some years ago I had in my employ a lady of remarkable talent, but of a very uncertain temper and of anything but robust health. She became so difficult that one January I was seriously thinking of parting with her, when Julia wrote with my hand, 'Be very patient with E. M.; she is coming over to our side before the end of the year.' I was rather startled, for there was nothing to make me think that she was likely to die. I said nothing about the message, and continued her in my employ. It was, I think, about January 15th or 16th when the warning was given. It was repeated in February, March, April, May, and June, each time the passage being written as a kind of reminder in the body of a longer communication about other matters. 'Remember E. M. is going to pass over before the end of the year.' In July E. M. inadvertently swallowed a tack. It lodged in her appendix and she became dangerously ill. The two doctors by whom she was attended did not expect her to recover. When Julia was writing with my hand, I remarked, 'I suppose this is what you foresaw when you predicted E. M. would pass over.' To my infinite surprise she wrote: 'No; she will get better of this, but all the same she will pass over before the year is out.' E. M. did recover suddenly, to the amazement of the doctors, and was soon doing her usual work. In August, in September, in October, and in November the warning of her approaching death was each month communicated through my hand. In December E. M. fell ill with influenza. 'So it was this,' I remarked to Julia,' that you foresaw.' Again I was destined to be surprised, for Julia wrote, 'No; she will not come over here **naturally.** But she will come before the year is out.' I was alarmed, but I was told I could not prevent it. Christmas came. E. M. was very ill. But the old year passed and she was still alive. 'You see you were wrong,' I said to Julia, 'E. M. is still alive.' Julia replied, 'I may be a few days out, but what I said is true.' About January 10th Julia wrote to me, 'You are going to see E. M. to-morrow. Bid her farewell. Make all necessary arrangements. You will never see her again on earth.' I went to see her. She was feverish, coughed badly, and was expecting to be removed to a nursing hospital, where she could receive better attention. All the time I was with her she talked of what she was going to do to carry out her work. When I bade her good-bye I wondered if Julia was not mistaken. Two days after I received a telegram informing me that E. M. had thrown herself out of a four-story window in delirium and had been picked up dead. It was within a day or two of the end of the twelve months since the first warning was given."

This narrative, Mr. Stead, who is a man of veracity and high standing says can be proved by the manuscripts of the original messages, and by the signed statement of his two secretaries, to whom under the seal of secrecy, he had communicated the warnings from his departed friend Julia. His own comment is: "However you may account for it, telepathy, conscious or unconscious, breaks down here."

We give now one of the many experiences which led the Rev. Dr. Minot J. Savage to accept the spiritistic theory. This was through the well-known medium, Mrs. Piper, used for several years in the investigations by the Psychic Research Society. Mr. Savage was having a sitting with Mrs. Piper. It was claimed that his boy who had died recently was present. We quote again: "At the time of his death he was occupying a room with a medical student and an old personal friend on Joy street in Boston. He had moved

there from a room he occupied on Beacon street since I had visited him, so that I had never been in the Joy street room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say. He said: 'Papa—and this with a great deal of earnestness—I want you to go at once to my room. Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once.' He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time, and her hand was writing. She had no personal acquaintance with my son, and so far as I know had never seen him. I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed is something which would be beyond the range of guess-work even had Mrs. Piper been conscious. Though my boy and I had been intimate heart friends all his life, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went however to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have made public for the world. I will not, of course, violate his privacy by detailing what they were. I will simply say that his anxiety in regard to them was entirely justified."

Dr. Savage ends the narrative with the remark: "Perhaps somebody wiser than I could explain to me how Mrs. Piper should have come into possession of this knowledge."

Dr. Savage is the author of a book entitled "Can Telepathy Explain?" in which he considers many of these phenomena, and remarks that in spite of fraud and self-delusion and purposed deception, enough is now known beyond any rational question to establish the fact that there are serious problems which must somehow be solved." His conclusion is: "Only two theories have been seriously advanced to account for them. One is telepathy, or mind-reading; and the other is that they are the work of invisible intelligences. I confess that I strongly incline to accept the latter. It seems to me more natural, nearer to what we really know, and better fitted to explain all the facts. I am compelled therefore to accept it as a provisional hypothesis. If somebody can explain my facts in some other way, I should be bound to consider what he had to offer; for no man can afford to close his mind to new truth. He must be ever ready to reconstruct his theories and make them accord with any newly discovered facts."

I. K. Funk, an eminent doctor of divinity, a member of the widely-known publishing house of Funk & Wagnals, is authority, in his book, The Psychic Riddle," for a narrative which indicates the power of the human ego to manifest itself objectively at a distance. The physician who had the experience for which Dr. Funk vouches, says that he can readily understand now what the Apostle Paul meant when he said, 'I knew a man, whether in the body or out of it I know not, who was caught up to the third heaven and there saw things which it is not possible (lawful) to utter.' While in this state the physician says that there was neither consciousness of time nor of space. "In fact it can be described more as a consciousness of ecstatic feeling than anything else. It came to me after a time that I could stay there if I so desired, but with that thought came also the consciousness of the friends on earth and the duties there required of me. The desire to stay was intense, but in my mind I clearly reasoned over it, whether I should gratify my desire or return to my work on earth. Four times my thought and my reason told me that my duties required me to return, but I was so dissatisfied with each conclusion that I finally said, 'Now I will think and reason this matter out once more, and whatever conclusion I reach I will abide by.' I reached the same conclusion, and I had not much more than reached it when I became conscious of being in a room and looking down on a body propped up in bed, which I recognized as my own. I cannot tell what strange feelings came over me. This body to all intents and purposes looked to be dead. There was no indication of life about it, and yet here I was apart from the body, with my mind thoroughly clear and alert, and the consciousness of another body to which matter of any kind offered no resistance. After what might have been a minute or two, looking at the body, I began to try to control it, and in a very short time all sense of separation from the physical body ceased, and I was only conscious of a directed effort to use it. After what seemed to be quite a long time I was able to move, got up from the bed and dressed myself and went down to breakfast."

While "out of the body" that night this reputable physician, so the story runs, visited a friend a thousand miles away. He says: "No words can describe the exhilaration and freedom that I experienced. No words can describe the clearness of mental vision. At no time in my life had my mind been so clear or so full. Just then I thought of a friend who was more than a thousand miles distant. Then I seemed to be traveling with great rapidity through the atmopshere about me. Everything was light, and yet it was not the light of the day or of the sun; but I might say a peculiar light of its own, such as I had never known. It could not have been a minute after I thought of my friend before I was conscious of standing in a room where the gas-jets were turned up and my friend was standing with his back toward me, but suddenly turning and seeing me, said, 'What in the world are you doing here? I thought you were in Florida,' and he started to come toward me. While I heard the words distinctly I was unable to answer. An instant later I was gone, and the consciousness of the thing that transpired that memorable night will never be forgotten. I seemed to leave the earth and everything pertaining to it, and enter a condition of life of which it is absolutely impossible to give here any thought I had concerning it, because there was no correspondence to anything I had seen or heard or known in any way."

The claim is as to this experience that letters from the physician and his friend recounting this visit passed each other in transit, but that unfortunately they were not preserved. Dr. Funk states that he has every confidence in the integrity and sanity of the physician.

Remarkable? Yes. But there are Christian people who accept this as fully as they accept the statement of Paul.

There is a remarkable instance of "spirit photography" given by W. T. Stead. During the Boer war he went with a friend to a photographer, clairvoyant and clairaudent, whose mediumship enables him to photograph invisibles,

according to the belief of not a few who have investigated him. Stead says that he had hardly taken his seat when the photographer remarked that he had been visited by an old Boer with a gun the other day. He didn't like guns around and said to him to go away; but that he was back again, having come into the room with Stead and his friend, and was standing behind the former. Urged to ask his name, the photographer learned that it was Piet Botha. Stead remarked that he knew a Philip, a Louis, a Chris and some other Bothas, but had never heard of a Piet Botha. The effort was made to get a photograph. When the plate was developed it showed a hirsute, tall, stalwart man, who might have been a Boer or a Moujik. When the war was ended and General Botha and some Free State delegates came to London they were astonished when the picture was shown to them. The startled assertion was that the man did not, could not have known Stead, that he was never in England, that he was the first Boer commander killed in the siege of Kimberly, that the photograph was an accurate picture of Pietrus Johannes Botha, always called Piet Botha for short. The picture was taken with Stead sitting in front of the camera, no visible form being seen either by him or his friend, and no one else except the photographer being in the room, who, it is claimed, knew nothing as to the existence of such a person as Piet Botha. Only recently he stated that no one in England, so far as he has been able to ascertain, knew that any Piet Botha ever existed.

Mr. Stead, it should be remarked here, had been an experimenter in spirit photography. He says that faking is very easy in it. Yet he believes that he has actual spirit portraits.

However, let our readers remember that we are merely recording the experiences and convictions of others; not expressing our own judgment as to what is here recorded.

That these and similar phenomena demand careful investigation by our most skilled investigators we believe that all will admit. That certain features, especially spirit photography, may strike some readers as absurd, we do not doubt. But, be that as it may, applicable are the words of Shakespeare, "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

It is at least worthy of note in this connection that Alfred Wallace, the great scientist, who shares with Darwin the honor of the discovery of the principle of natural selection, was a believer in "spirit photography." Dr. Savage says on this subject, being careful, however, not to declare belief in it:

"Granting the existence of a spirit form, it is scientifically possible to photograph it. This could be done even in the case of a form not visible to the eyes of any person present. The sensitive photographic plate can see better than we can. Everyone knows that it is possible to photograph invisible stars. The X-rays are making us familiar with what would have seemed impossible in the way of seeing. It is said that sometimes the name of a ship which has been painted over and is invisible to ordinary eyes will come out in a photograph. So, "spirit photography" is not a matter to be treated with simple superciliousness, but, like a good many other obscure problems, is to be studied to find out 'whether these things are so.'"

And now, after such reference to a thing so wild and so unbelievable for the average mind as "spirit photography," let us get our readers down to what all minds that are open to truth will regard as a perfectly sane position. We find it in an article by Professor William James, for thirty-five years professor of psychology in Harvard University, perhaps the greatest of the world's psychologists. He gives in the October number of The American Magazine what he calls "The Confidences of a Psychic Researcher." He confesses to disappointment as an investigator of these phenomena. Asking the question, "Can we communicate with spirits?" he says that he is no further along than he was twenty-five years ago. At times he tells us that he "is tempted to believe that the Creator has eternally intended this department of nature to remain baffling, to prompt our curiosities and hopes and suspicions all in equal measure, so that although ghosts and clairvoyances, and raps and messages from spirits, are always seeming to exist and can never be fully explained away, they also can never be susceptible of full corroboration." He concludes nevertheless: "It is hard to believe however that the Creator has really put any big array of phenomena into the world merely to defy and mock our scientific tendencies; so my deeper belief is that we psychical researchers have been too precipitate with our hopes, and that we must expect to mark progress not by quarter centuries or whole centuries." And Professor James adds that he is strengthened in this belief by the impression that there has been of late a faint but distinct advance toward corroboration. And all in all Professor James says that he wishes to go on record as believing in **"the presence, in the midst of all the humbug, of really super-normal knowledge."** And he says, "Hardly, as yet, has the surface of the facts called 'psychic' begun to be scratched for scientific purposes."

This article on Psychic Phenomena will be followed by another next week.

ENGLAND AND GERMANY.

George C. Adams, D.D.

We live in a land where we can preach peace and disarmament without fear of anything serious happening to us; it is hard for us to realize the situation across the Atlantic,and England's present sensitiveness lest she be attacked seems to us needless and foolish. The fact is that England is in great danger of such changes as will take from her the supremacy on land and sea which she has for centuries enjoyed, and make of her a third or fourth rate nation. This means the loss of her laboring classes, the end of her great manufacturing interests, and in every way the cramping and hindering of the life of her people; it involves something more than selfishness, and comes right to the verge of destruction.

Whatever we may thing of England's policy of spreading herself all over the world, she has with her commercial extension carried many things that have tended to lift up this world, and make the labor of the missionary successful. In addition to this she is our friend; she has on more than one occasion proved to us that blood is thicker than water, and has recognized our close relationship with her. In our little brush with Spain it was England that held off the rest of Europe, or we might easily have found ourselves in complications that we could not have handled. We ought to be able to look at England's present situation from the standpoint of sympathy and anx-

iety to avert trouble if it lies in our power. It will be a blessed day when war is no more; but let us not be deluded into the idea that that time has arrived, or is very near, or we shall be doomed to bitter disappointment. It is useless to expect any one of the great nations of Europe to look with favor on the idea of disarmament until they are assured that the other fellow will do the same. It is a foolish thing to throw away your pistol, and declare for absolute peace with your next door neighbor, when he is buying firearms, and makes no secret of his intention to use them on you.

The difference between England and Germany is mainly commercial now; and it is not the fault of England that this difference exists. A visit to the great commercial centers of the Orient is enlightening; Shanghia, Hong Kong, Singapore, Colombo, Aden, and many other places from which cargoes of great value are shipped each year, have been developed by English capital; many of them look like English cities as you approach them from the sea; English money has developed trade, English ships have been carrying the goods; English commercial greatness has resulted largely from a policy that has given her control of the market because she made the investment. Absolute fairness would seem to suggest that she has a right to the returns on her investment, and that other nations that wish to profit by her example would do well to open up trade for themselves and make their own colonies as she has done. This is exactly what Germany does not propose to do; she has started her lines of steamships over exactly the course England has opened, and with generous subsidies has made it easy for her people to compete with England on her own ground.

In a competition of this kind Germany has a great advantage; she has not just the same labor questions that England has; she can put an excellent band on every passenger ship without the expenditure of an extra cent for it; she can cater to the trade as England with her old-time customs cannot.

Germany has the wisdom to do what England and America have foolishly not done; she tries to find out what the world wants, and makes that, and puts it up in the size packages that the world will buy. One of our commissioners to the Paris Exposition told us a few years ago that in the German section were large lots of canned goods, put up in packages so small to seem ridiculous, and when the question was asked as to the purpose, the answer was given promptly, that in tropical countries, where food spoils in a few hours, there is great need of cans holding just enough for one meal. Germany had found this out, and by acting on it was capturing the trade of the tropics. America was canning in the sizes most convenient for the manufacurer to handle.

In addition to all this England knows that Germany is building great batleships as fast as she knows how, is keeping perfectly quiet about it, and is strengthening herself against her nearest neighbor in a way that she would have no pretext for doing if she did not expect to have serious trouble with her. The German Emperor is a pushing, hustling man, who purposes to put his nation in the forefront of the world; in some respects, he suggests Roosevelt, but our strenuous ex-president has used his opportunities to make his nation great in peace, and with all his active and pushing temperament, he has done much to increase the world's respect for us. The Emperor William has inherited the spirit of his immediate ancestors, who have seen in a united Germany the possibility of leading the world. He is intent on carrying forward the policy of the great William who with Bismarck humbled Austria and conquered France. It is well to remember that it was at Versailles, not Berlin, that William the First was proclaimed Emperor of Germany.

After a campaign that astonished the world, Germany proclaimed herself an empire in an enemy's capital, and England remembers the history of that time with anxiety.

Talks with numbers of English business men a year ago convinced me that the restlessness and uncertainty of the English people is deepseated, and has a just cause; England is not seeking trouble, but she is apprehensive that trouble is seeking her, and is fearful that she is not prepared for it; should it come it would strike like a thunderbolt, and as mercilessly. It is this fear that has led England to withdraw her fleet from the Pacific and hold all her naval manoeuvers in the North Sea. It is this that has closed the splendid naval base at Esquimault and a number of other points far from home, and it is this that is shaping the policy of a strong army and navy in Canada and Australia. England has no fear of war with the United States; we have led the world in the matter of arbitration; these two nations of one blood, would hesitate a long time before we would become hostile to each other; we are far more likely to be comrades in any world struggle that the future may precipitate; but right across the North Sea, close to her own seaports, England finds a competitor who is not talking about any compromise, and who seems to have no great longing for the good of any business rival.

A war between England and Germany would be a terrible thing; it certainly would not help forward the cause of Christian civilization, so far as we can now see; it must never be, if it is in our power to prevent it; but we are not likely to prevent it by simply talking of the sin of war or the foolishness of fighting. These two nations are of one race; both are brave and full of noble qualities; we have cause to love them both. The Germans who have come here have proved themselves loyal to our flag; the men born in Great Britain who have made their home here are staunch Americans; we cannot afford to have them pitted against each other; ve may be able to use our influence to adjust differences as they arise and help the cause of real peace for all the world.

FROM POMONA COLLEGE.

Pomona College began the work of its twenty-second year upon Monday, the 20th, with the formal admission of resident students and such provident out-of-town ones as preferred an early arrival to the tedium of registration with the crowd. All through Tuesday the various class officers and their assistants were constantly busy with enrollments and adjustments; and at noon today (Wednesday), there are still a few anxious sophomores and a long line of numbered freshmen awaiting their turn in the regis-

tration offices. Although even the upper-class lists are not yet complete, the senior class officer announced almost a score more seniors than in any previous year of the college; the junior officer the largest class but one; while more significantly still, the weary line of freshmen show a numbering considerably in advance of any other year.

The preparatory school, in accordance with a recent vote of the trustees, drops at this time its first year's curriculum. This action is the earliest definite step toward realizing the original plan of the college corporation—to abolish gradually the preparatory school whenever the academic prosperity would permit, and when, if possible, adequate provision might be made for local secondary students. Both of these conditions have now been met—the latter by the establishment in Claremont of a first year's high school curriculum; and the former by the steady and sufficient growth of the college department. It is clearly a matter of congratulation that this gradual establishment can now take place, for while the preparatory school has long filled, and still fills, a dignified and important role in the development of individual students and on the institution as a whole, the greater simplicity and efficiency of administration which will naturally result from the removal of students of under-collegiate standing, will far more than compensate for the diminished total enrollment of the institution and its accompanying financial loss.

Upon Monday afternoon Dean and Mrs. Norton, with charming and informal cordiality, received the faculties and officers of the college and preparatory school. The especial purpose of this early gathering was to introduce to their colleagues the new members of the college and school. Of these Miss Grace E. Berry comes as dean of women. She is a graduate of Mt. Holyoke, where she was also for a time assistant professor of physics; brings her master's degree from Cornell, and for the last seven years has been dean of women in Colby College.

Robert H. Williams, graduate and some time instructor in Pomona College and graduate student of the University of California, has recently taken the degree of doctor of philosophy at Yale, for distinguished work along philosophical lines. He returns to Pomona College to take charge of the department of philosophy made vacant last year by the resignation of Dr. Smith.

Dr. James A. Lyman, A.B. of Beloit and Ph.D. of Johns Hopkins, comes to the college from Portland Academy, Oregon, where he has made an exceptional record. He assumes charge of the department of chemistry, and will be assisted by Edward P. Bartlett, a graduate of Dartmouth, also with an assured record of success as a teacher. Miss Monroe, graduate of Oberlin, comes with an enviable reputation as physical director of women. Miss Monroe will fill a long recognized need at Pomona, for the development and direction of available physical energy among the large number of young women who come to Pomona from the professional classes.

Assistant Professor Allen returns after her sabbatical year of rest and travel in the East and South.

The Music Department is well represented by new members among its assistant teachers. Of these Miss Hughes comes highly recommended from Oberlin, and Miss Winn is a graduate of the Pomona College School of Music.

At the first chapel exercises this morning the assembly room was filled almost to its limit. Dean Norton read the 13th chapter of 1st Corinthians, chosen as the college chapter by Pomona's beloved first president, Dr. Baldwin. The audience joined heartily in singing the college hymn, "How Firm a Foundation." After the prayer Dean Norton set forth happily the college aims and possibilities, leaving as his motto of appeal for strong and sincere work, unity and broad liberality and the renewal and maintenance of the highest Christian ideals, Paul's word, "We are **workers together with God.**"

Dr. Norton then presented Rev. C. B. Sumner, who has but recently returned from an arduous summer East in behalf of the college. Mr. Sumner spoke with directness and enthusiasm of the progress and attainments, and especially of the present favorable outlook of the college—both financial and academic. As the representative member of its committee on the presidency, he gave no specific report, but it is known that a choice from several available men will probably soon be made.

Meanwhile the affairs of the institution will move on with that efficiency and success which are the result of a confirmed principle of academic and spiritual growth, one unshaken by the ripples of change and circumstance,—the principle of broad, enlightened sincerity and devotion. For the college was founded and is maintained, not for self-interest, but for service; not by weaklings nor empirics, but by a noble and self-sacrificing constituency, and by a **body of thoroughly qualified**, thoroughly proved educators, who labor not in fear, but in knowledge and faith and love.

THE WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The twenty-second annual meeting of the Woman's Home Missionary Union of Northern California, held in First Church, Oakland, on September 23, 1909, was one of the best on record.

Led by the President, the theme of the morning hour, "Present-day Requirements for our Women's Work," stated briefly as "Womanliness, Strength and Love," was shown to be closely allied with Paul's exhortation to the Ephesians: "See then that ye walk circumspectly, redeeming the time because the days are evil. Be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to withstand in the evil day and having done all, to stand."

With the specific directions of Eph. 6: 14-18—"Any woman," said Mrs. Perkins, "knowing the needs and knowing Christ, may, by following these directions, be fitted for some work in the Lord's vineyard."

In the report of the Secretary for the year, mention was made that the Indian Box-work is now in charge of the Superintendent of the regular Home Missionary Box-work. Also that a marble tablet in memory of Frances Lee Williams has been placed in the new Chinese Mission House in San Francisco, in recognition of the fact that it was largely owing to her encouragement that the work for Chinese women and children was undertaken. The report of the Corresponding Secretary, through the Associational Secretaries, was unusually complete and hopeful, the responses from the auxiliaries being quite general.

Mrs. O'Brien made an appeal for more intelligence in regard to the missionary work of our denomination, saying: "Learn about the work and you will love it." She will be provided month by month with material necessary for using the programs suggested in the missionary magazines.

The Superintendents of Box-work and Cradle Roll had excellent papers. The report of the Nominating Committee for Directors was accepted, and the morning session closed with an address by Mrs. T. C. Edwards of San Jose on our "California Indians." It is said that except in California there are more Indians in America today than when Columbus discovered the New World, showing that civilization is not killing them off; and ninety-eight per cent of those who have been educated for some particular line of work have been successful in it, some having become eminent as physicians, lawyers, nurses, etc.

Although the work of uplifting the California Indians was long delayed, results already appear. At a recent Young Women's Christian Association gathering a class of young Indian girls from Sherman Institute made the greatest impression upon the white college girls. The intelligent Indian men are asking for legal protection for the land which the United States Government has now given them; for protection from the liquor traffic; for physicians; and for education, church and Sunday-schools for their children.

A full-blooded Indian woman is visiting among the women and winning them to Christ. Several of the denominations have accepted mission stations for their own intrest, support and care. Let us Congregationalists not be satisfied with sending them boxes of clothing and toys.

Until we are willing to assume the responsibility of a mission of our own, our attention is directed toward the support and education of a young Indian of great promise in Inyo county, Suthern California, who has recently been sent to Los Angeles for special training in missionary work.

The large lunch-room was filled at noon, and before leaving the tables representatives of the various Congregational societies gave brief talks upon their respective work and its needs.

The devotional exercises of the afternoon were led by Mrs. Wm. Rader, who, though having gone out from us, is in heart still of us.

Mrs. Haven told us of the "Two Cups" she has borne these twenty-two years—one for receiving and the other for distributing the gold — the amount the past year having again reached the $3,000 mark.

Mrs. Perkins also spoke of the Home for Japanese children in Oakland. Eight children have already been secured and a house selected, waiting only for the $40 per month rent to be assured. One lady has promised to give half of it, and $2 per month month is provided for.

About one-half of the amount needed for furnishing the house is also in hand. This work is for one year only, as the expectation is that the Japanese will assume its support thereafter.

We were interested in hearing from Mrs. Anna Murdock how the Baptist Home Missionary work is carried on. A bit of wise foresight is their training school for young women as Home Missionary workers. Of the class of fourteen graduated in June, five have been assigned to California; one to work among the Indians.

Then there was the rare privilege of hearing two Southern ladies, natives of Kentucky and Alabama, tell of work among the Mountaineers, or American Highlanders. Friends, you should have been there and heard for yourselves. After reminding us of the prominent part which their ancestors—the Scotch-Irish—had in the early history of this country, Mrs. E. Y. Van Meter made us acquainted with the better side of the natures of those neglected ones, the American Highlanders of today. Their chief characteristics are: Uncomplaining endurance, undaunted bravery, unconquerable independence, and unequaled hospitality. They still believe fully in the Declaration of Independence, of which five of the signers were their Scotch-Irish ancestors.

Among them is found the purest democracy, with no class distinction thought of or tolerated. Jesus once said: "Which of you shall have a friend, and shall go unto him at midnight and say unto him, 'Friend, lend me three loaves,' and he from within shall say, 'Trouble me not: I cannot give thee.'" But these people have been known to go out in a night of storm through the mountain forests to a neighbor six miles away and borrow a little sack of meal with which to feed two strangers who had come to their door at night and found their own larder empty.

Is the word "unequalled" too strong? The causes of this people's present low condition in life were given as isolation, poverty and ignorance, resulting only as they would with us if we were in their place; and what they need is the same helping hand that we should need. We were assured that theirs is a hopeful field, for the reasons that there is no color problem—the one thing that they have not forgotten being the grounds upon which their ancestors became Protestants against Catholicism.

There is also no infidelity to cope with. If an infidel be found among them, he is an importation. In their blind way they believe in prayer, in God, in Christ and his divinity.

"Their beliefs are all right," said Mrs. Van Meter, "but their practices are far wrong. There are four millions of these people. We need their spirit to pervade our nation. Give them books; give them Christ; and they'll become a great power for good in this country."

Mrs. M. S. Gielow, the founder of an Industrial Institute at Washington, D. C., for working among the children of these Highlanders, followed with an enthusiastic account of what can be done with them. Where they now have one school, they need ten. Feeling their need of industrial uplift, it is the effort of this Institute to supply an industrial teacher for the schools—among them some of our A. M. A. schools—which have been established for religious and literary education. There were two things said during the day which women in our church will do well to heed.

"They say the Indians gamble," said Mrs. Edwards. "Yes, they do gamble dreadfully. The white man has taught them to do it. But so do white women in our churches gamble by playing 'Bridge' for prizes. Why should we expect more of the Indian?"

"The money which you ladies spend on dress and society," said Mrs. Gielow, "would keep many of these mountain children in school until developed into useful men and women."

One who has ever given up society and its demands for the sake of helping up one of the Lord's "despised" ones, will have no desire to return to the old life. Naught but Christ and his work can satisfy.

L. E. AGARD.

DETAILS CONCERNING THE LOSS OF "THE HIRAM BINGHAM" AND DEATH OF CAPTAIN WALKUP.

We give here a portion of a letter written at Jaluit, Marshall Islands, by Mr. Heine, the missionary teacher at Ebon, to Rev. Irving M. Channon at Ocean Island:

"Mr. Walkup, as you know, left Ocean Island in the Hiram Bingham with eight natives on or about the 1st of May. On the 4th of the same month they were some 45 miles southwest of Buaratari. At 7 a. m. Mr. Walkup went below to oil the engine. While thus engaged a squall approached the vessel. The boy at the wheel called to Mr. Walkup, who came on deck with his oil skin. As he did so the squall struck her and she capsized and filled but did not sink. Mr. Walkup and the passengers and crew clung to the side above water as well as they could. After unavailing efforts to right the vessel, they abandoned her and started to pull for Butaritari in the boat, which, providentially for them got adrift from its lashings and came to the surface. For provisions they collected a few cocoanuts found floating on the water, also a five-pound tin of dried apples. To quench their thirst they caught a little water in Mr. Walkup's oilskin when it rained. Two days and nights' pulling brought them within sight of the land, which they failed to reach, however, being drifted away by strong currents. Becoming too weak to pull, they rigged up a sail with about 1 1-2 yards of cloth and traveled before the wind. On the 26th of May, the 22nd day after leaving the Hiram Bingham, they were found by some Ebon canoes slowly drifting past the island, and by them were towed ashore. They were first landed at a trading station near the passage, the wind being unfavorable to make the mission station. I took a canoe and went across to where Mr. Walkup was and did what I could there for him the first day. The next morning I brought him up to the mission house. He was very weak, covered with numerous salt water sores and had high fever as well. Sometimes his mind wandered, but when addressed could usually answer distinctly and rationally. Hoping for the best, I did not encourage conversation in his weak condition. All I thought of was to give him my best attention and not disturb him in any way, so that he might have every possible chance of recovery. It was not until it was too late to obtain any message from him that my eyes were opened to see that he was slipping away from me. A decided change for the worse set in on Saturday the 29th, the fourth day after landing. He passed away the same night about eleven o'clock. Next morning we held a special service, after which, we laid his body to rest beside that of Mr. Johnson, a missionary buried there many years ago. The Gilbert natives, after a time recovered their strength and are now all well. The boat is under cover at the mission station."

ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for October 10—"How Can We Help Our Pastor?" Exodus 17:8-13.

There is nothing "slow" about this topic. If you are really asking for information, and not using the theme to while away a half-hour at an Endeavor-less meeting, there should be something practical doing before adjournment. The church has the floor just now, or, at least, is before the public in a conspicuous way. Discussion is in the air, and no better time could come for Endeavorers to ask, How can we help our pastor?

1. Try to realize that your church is a co-operative society. The distinction between the pastor and the people is too markedly drawn in these days, with the result that a large number shirk even the smallest responsibility for the actual well being and working of the church. That throws the burden—your part of it—on the pastor, and increases his difficulties. In the apostolic church there was co-operation to the extent that the apostles could give their attention to certain important phases of work while the others assumed responsibility for their share. This should apply to-day, and concerns leaders as well as pastors. Leaders are just as much crippled for lack of helpers as are pastors; indeed it is part of the same problem. Co-operate with some one, somewhere—the pastor primarily.

2. Realize that the church—your church—is passing through a **transition period.** This is just as true of every institution as of the church, for the transition is in the age. We are drawing away from, and rapidly leaving what was fundamental only a short lifetime ago. For instance, competition was considered "the life of trade" but a few years since; today, co-operation is the cry. There is a **new order** coming on,—right at our doors,—and it will be necessary to **adjust the church to that order.** Here is the present problem for pastors—and no one can help solve it better than Endeavorers, for they are the younger, those who touch the new order at more points, catch the spirit of the times more accurately, and have energy to keep abreast of what is doing outside of the church. The present outcry against the church is largely because she is slow in adjusting herself. Pastors everywhere are intently poring over this adjustment. Let Endeavorers line up with their pastor in making it, sanely, prayerfully, happily.

3. Help to change public opinion about the church. This can be done in many practical ways. There is a general impression that the church is diminishing in numbers. That is not so, according to the just received figures from the Census Bureau. Get the facts from the Outlook for September 18th, p. 87, and The Pacific for September 23rd: "In every particular, except in the number of church organizations, the rate of increase in religious bodies has exceeded the rate of increase in the population at large."

There are many misconceptions as to what the church stands for. Here again Endeavorers can help the pastor greatly. But it involves a patient and persistent study of prevailing local conditions, because the spiritual force which the church stands for should touch with power the local situation. Just as the school or college touches every home, every parent, every child, with its educational force, so the church should make itself felt in ethical and spiritual lines.

4. Help the pastor by making his aim yours. That aim may not be your choice, or conform with your judgment. No matter; the one important thing for the present is to make his aim successful, for he is the leader. It is perfectly possible that a number of musicians in an orchestra might differ from the leader as to selections, and the interpretation of the music; but the one important thing is to sink all differences and get the leader's idea faithfully carried out. That will give unanimity and produce results. And, if the leader is wise, and he generally is, he will not be averse to suggestions, nor to changes, but relying on the fidelity and intelligence of his men he

will find the right way, and with them accomplish it. Now—invite your pastor to a conference with the society, and find out how you can help him.

NOTES AND PERSONALS.

The California Conference of Congregational Churches meets at Santa Cruz, October 12-14.

Word has been received from the American Board missionaries, Miss Wilson and Miss Olin of Kusaie that they are again in good health.

Next Monday the paper at the meeting of the Congregational ministers of San Francisco and vicinity will be by the Rev. E. L. Walz of San Francisco The following Monday Professor G. C. Stratton of the University of California will speak on "The Fighting Instinct."

Miss Grace Wyckoff, a missionary of Pang-Chiang, China, is to be about the Bay for three weeks from October 20, to Novermer 1st. Any church or society that would like to have her speak for them, will please write to Miss L. N. Richards, Saratoga, Cal.

The Pacific takes pleasure in commending Professor Granville Foster, M.A., of Berkeley as an able instructor in preparing students for the university, law and medical schools, teachers' examinations, and entrance to the United States classified service. He is prepared also to give instruction in Italian and German. Students taught at their own homes if desired. Professor Foster can be addressed or called on at 2125 Emerson street, Berkeley.

Among the Churches

CALIFORNIA.

Colegrove.—A parsonage to cost about $1,500 is being planned for.

Ontario.—The church at Ontario rejoices over the acceptance of its call to the Rev. Dr. Loba and his entrance on the work.

La Mesa Springs.—The Rev. J. W. Doane, recently from Angels Camp, in Northern California, has accepted the call from this church and has entered on the work.

Long Beach.—Committees of the First Congregational Church and Plymouth Church are consulting to see if a basis of union between the two churches can be arranged.

Lawndale and Hawthorne.—Mr. Fred P. Beach, who has been supplying for a few months, has returned to his studies in Union Seminary, New York, and the work is in charge now of W. C. Faucette.

Cottonwood.—On Sunday, the 19th inst., a meeting of the members of the congregation of the Congregational church in Cottonwood was held and by an unanimous vote Rev. Jesse S. Morain was called to the pastorate of the church for the ensuing year. The work of himself and wife has been productive of much good during the past year. The outlook is much brighter at the beginning of this year's work than it was a year ago.

Long Beach, Plymouth.—There were six accessions to the church at the September communion service. Pastor Booth is giving a series of prayer-meeting talks on "The Background of the Gospel," with themes as follows: Rome and Palestine, Jewish Life in Town and Country, The Cities of the Galilean Ministry, Jerusalem in Jesus' Day, Jewish Thoughts and Jewish Acts, Jesus the Jew. The aim is to give a vivid picture of his ministry by setting forth the times and conditions amid which Jesus labored.

Oakland, Plymouth.—A Men's League was organized at a large and euthusiactic meeting of the men of the parish on Friday evening, September 24th. Two hundred and seventeen return postal card invitations were sent out by the committee and in response ninety men sat down together at the supper tables. Mr. Arthur Arlett, who is a member of the Brotherhood Committee of the National Council, set forth in a brief speech after supper the objects of a men's league and an organization was effected with Mr. Leslie E. Burks, a San Francisco attorney, as president. The club will meet but four times a year, but between meetings its work will be carried on by a board of managers and by a membership, a social, a church, and a civic committee. After organization was completed the Rev. Charles R. Brown gave the address of the evening on "Days in Russia."

Los Angeles, Mt. Hollywood Congregational Church.—The men of this church held a banquet on Thursday evening, September 23rd, in Hoegee's Hall, at which there was an attendance of thirty-two men. Rev. C. H. Seccombe of Santa Ana, Rev. William Davies, and Dr. Le Masters of Los Angeles spoke on the Congregational Brotherhood Movement, and it was decided to organize a branch brotherhood here, and such was done with the following officers: President, Mr. C. F. Bailey; Vice-President, Mr. Henry Withey; Second Vice-President, Mr. L. T. Morck; Secretary, Mr. Fred Morck; Treasurer, Mr. J. B. Barnes. A very delightful and interesting meeting was held, and a majority of the men present expressed a desire to become charter members of the organization. The officers, with the pastor of the church, were appointed a committee to draft a constitution and attend to all the details necessary for organization, and it is confidently expected that there will be a charter membership of about 24 or 25. For a church of our size we consider that a very good beginning and gives us a bright outlook. Sixty per cent of the membership of the brotherhood are members of the Church also. We expect to have more to report later.

San Francisco, Plymouth.—At the prayer meeting of Plymouth Church on Wednesday, September 22, 1909, resolutions drawn by Deacon Searby were unanimously adopted as follows: Whereas, The Rev. I. C. Meserve, D.D., has tendered his resignation as pastor of Plymouth Congregational Church, and has affirmed that that resignation is final and absolute: Therefore be it resolved, That we, the members of Plymouth Church and Society, in assenting to Dr. Meserve's resignation, do so with deep regret; That we appreciate the strenuous efforts he has made during his pastorate of nearly seven years to build up the church, to strengthen its members in every phase of Christian character, and to promte the interests of the kingdom of Christ everywhere, and especially in that part of this city in which our work was chiefly carried on; that we recognize in Dr.

I. C. Meserve an earnest Christian minister, and a man gifted with far beyond average ability as a preacher of the gospel; that during the years of this pastorate, the relations between minister and people have always been happy, all being desirous of working together for the good of the church and the efficiency of its work; that we sympathize with our pastor in the extraordinary difficulties and discouragements of the work of this church since the fire of 1906, which caused a new and chiefly Asiatic community to take the places of those of other races and peoples among which our work had chiefly been carried on previous to that event; that when Dr. Meserve and his family shall leave us, they will carry with them our sincere regard and affection, and our earnest wishes that they may enjoy in large measure the Divine blessing in all the relations of life.

WASHINGTON.

C. F. Clarke, Correspondent, 7212 Woodlawn Ave., Seattle.

PERSONALS.

Rev. O. S. Williams has been called to Puyallup.

Rev. G. T. Holcombe will accept the call to Ferndale.

Rev. Thomas W. Minnis will continue at Christopher.

Rev. G. S. Osgood will spend a few Sundays at Wallace with a view to permanency.

Rev. J. H. Singleton has been called to Almira and Beulah.

Rev. O. E. Reade will become pastor at Touchet, Rev. O. S. Haines will continue his work at Anglin, Synarep, Mountain View, and Cherwilliakin.

Our Alaska Work.—Rev. Lambert L. Woods has just returned from Seattle, where he will stay for a few weeks and will be glad to present the needs of our Alaska work to any of our churches that desire to hear about it. Mr. Woods, as pastor of our church at Nome, is thoroughly familiar with the work, and the churches will do well to arrange for him to tell them of the work at Cape Prince of Wales and among the Esquimaux. He may be addressed at room 711 Johnston Building, Seattle.

Deer Park.—On Sunday, September 12th, the new building at Deer Park was dedicated. At 7 a. m. a communion service was held and 10 members, three men and their wives and another adult on confession were received. At 11 o'clock the service of dedication was held, and the sermon was preached by Rev. F. C. McConaughy. In the evening a service was held, at which Rev. J. Edwards preached. On Monday morning the Congregational Ministerial Alliance met, and the dedication services closed Monday night wth a Fellowshp Meeting, at which speeches were made.

Irondale.—Many people are flocking to Irondale, and there promises to be a large town there by fall or early winter, the great steel plant is nearly ready for operation, and other large industries seem to be about to locate there. Mr. James A. Moore, the moving spirit, has donated four excellent lots for a church, a tent has been erected, and September 19th a church was organized with fifteen members, Dr. Greene and Rev. David Reed assisting. A Sunday-school has been started and a canvas made by Rev. J. M. Dick and Mr. Reed and Rev. R. D. Nichols spent a week there preparing for the organization. The Sunday-school has a large attendance and is well equipped. Mrs. Fulmer is Superintendent. The church starts out under the best of auspices, and every one is confident that the town will grow and that the church will be one of our strong ones in a few years.

Nome, Alaska, Pilgrrim.—Nome is a peculiarly difficult field, as the population is migratory. When a man "makes a stake" or when he decides there is no chance for him, he leaves at once; for instance, one winter every officer of the church, Sunday-school, Board of Trustees, Ladies' Aid and the choir left, except one trustee and two Sunday-school teachers, but, through strong leadership, the work was sustained and last year was a very successful one. The church now has a membership of 50, of which 15 are absent and non-contributing, but the services are well maintained, the Sunday-school, Ladies' Aid, Christian Endeavor, Boys' League and the Mission Band are flourishing. Over five thousand dollars were raised during the year, $250 of which were for benevolences. Pilgrim has the largest church edifice in Nome and a large modern parsonage. Rev. Lambert L. Woods was tendered a farewell reception, at which a large number of friends both within and without the church expressed their loving Godspeeds as he left for the "outside."

Walla Walla.—Rev. Raymond C. Brooks, D.D., was installed pastor of the First Church, Walla Walla, Wednesday, September 15th. Dr. Samuel Greene was elected Moderator, the examination by the council was most satisfactory, Dr. Brooks' theological position and charming personality captivated the members of the council, and it with glad hearts that the exercises of the evening were arranged for. Prof. R. L. Schofield of the College faculty presided at the organ, Dr. Greene read the Scripture, the Prayer of Installation was offered by President Penrose, the Right Hand of Fellowship was given by Superintendent Scudder, the Charge to the People by Rev. Elvirah N. Cobleigh, the Charge to the People by Rev. E. L. Smith, D.D., Rev. Joseph H. Beaven brought the greetings of the Walla Walla churches, and the Installation Sermon was preached by Rev. F. J. Van Horn, D.D. At the close of the services a reception was held in the Sunday-school rooms. The church is in a very prosperous condition and is doing effective work in the community and is keeping her place in the front in benevolences. Mrs. Cobleigh, while driving the day before, had been run into by an automobile and thrown to the ground, but, fortunately, was not seriously injured and was able to take her part in the program.

Seatle, Plymouth.—The fall work is developing rapidly, and people are returning from their vacations and getting settled. On the 16th a good missionary meeting was held with a large attendance in spite of the rain. Mrs. Pike gave a report of the work being done by Plymouth's missionaries in China, and Miss Edna Coleman told of the needs of the people in Micronesia. A Christmas box will be sent to the Girls' School at Kusaie, Micronesia. After the prayer meetings a social will be held during September. The Endeavor Society had a delightful launch ride to Bainbridge Island as the guests of Messrs. George and Laurence Colman. This will long be remembered as one of the most delightful picnics the Endeavorers have had. Senator George Cotterell addressed the meeting September 12th on the liquor laws of Washington. The branch Sunday-schools at Fauntleroy and Bethany are flourishing; a hundred and fifty people enjoyed a neighborhood

picnic at Fauntleroy recently. Mr. Elvin, the assistant pastor, looks after both these fields. Mr. Elvin preached at the Madison Street Methodist Church Conference Sunday. Some of Dr. Van Horn's recent topics were "The Little Red Schoolhouse in New England and the Modern Teacher and Teaching," "The Social Duty of the Church," on the 19th. The evening service was "An Hour With Nature," illustrated with songs and stereopticon views. Dr. Van Horn contributed very generously of his time and thought for New England Day at the A. Y. P., helping materially in the great success of the occasion. As Elder Brewster, he landed with the Pilgrims and took part in the celebration.

AN OREGON ANNIVERSARY.

The Beginning of the Fifty-First Year Celebrated at The Dalles.

The members and friends of the Congregational Church of this city begin the fifty-first year of their existence in fine spirits and full of hope. Their jubilee year has been completed and rounded up with the pleasantest kind of a three-days' meeting. Friday, the main part of the evening, was occupied by Dr. Oakley of Oregon City. His topic was "Certain Changes That Have Taken Place in the Last Century."

Saturday evening, Mr. W. C. Gilmore of Hood River brought greetings from the church at that place, followed by Superintendent Folsom in an admirable exposition of the situation of today with reference to the amount of emigration, the personality of the emigrants, their location, and the duty of the church thereanent. Sunday, after the opening exercises, the pastor, Dr. Poling, read letters from the former pastors who could write—Rev. F. V. Hoyt of Washington, Rev. W. R. Butcher of Rood House, Illinois, and Rev. W. C. Curtis of Norwalk, Conn.

These letters were much enjoyed, carrying with them so much of the personality of the writers that those who remembered them had no difficulty in listening in imagination to the real voices of speakers as they were wont of old.

Then came the jubilee sermon by our beloved D. B. Gray of Portland. This will long be remembered, even by those who were too young to sit under his preaching during his pastorate. Then followed Sunday-school exercises. Letters to former members of the school had gathered all within reach.

They followed their former teacher ,Mrs. J. B. Condon, to their seats, when Fred W. Wilson presented Mrs. C., on behalf of the school, with a silver loving cup as a testimonial for forty-two years' continuous service. Now, is not this unparalleled? Nothing equals it in this part of the Pacific Slope.

Then followed short speeches by different ones of the old pupils. And at 3:30 p. m. the memorial exercises began. The necrology of the church rolls was read, followed by loving tributes to those who had crossed over the floods. After that the pastor spoke of the work and help of the only original member present, Mrs. Camilla T. Donnell. Mis words were graceful and appreciative. Then, B. S. Huntington from Portland presented Mrs. Donnell with a package, apparently books, that she might not forget the affection in which she is held by all who knew her in the past and who know her today. The Lord's Supper Services followed, with baptism and reception of members. The exercises of evening service, with sermon by Rev. D. B. Gray, closed this fitting simple spontaneous celebration.

Any word that comes to me to describe it is not so suitable as **Congregational.** With no ostentation and no fuss, it was a heartfelt tribute of the people.

E. M. W.

PACIFIC THEOLOGICAL SEMINARY NOTES.

Professor Bade is in Florence making a study of Dante in the original.

The Pilgrim Press announces two books by Pacific Seminary professors:

Prof. John Wright Buckham's book entitled "Personality and the Christian Ideal."

Prof.' Nash's book, "Congregational Administration.' These are the Carew Lectures delivered in Hartford Theological Seminary in 1909.

Prof. George D. Castor is to deliver a series of three addresses at the San Bernardino Ministers' Association next month. His subjects are as follows: The New Testament Idea of Retribution: (1) The Resurrection; (2) The Last Judgment; (3) Jesus' Principle of Reward.

There are forty-four students registered in the Seminary, divided as follows: Graduates, 3; Seniors, 9; Middlers, 7; Juniors, 6; Specials, 5; From other seminaries in Berkeley, 14.

Mr. K. Kawanaka, class of 1906, took his Master's Degree from Columbia University in 1907 and the degree of Doctor of Philosophy from Yale last June.

Mr. Hathaway, class of 1906, is the proud father of a pair of twin girls. He is teaching in Bonifay, Florida.

H. Orton Wiley, who finished his seminary course in April, 1908, is preaching in San Jose and studying at the University of the Pacific. He hopes to take his collegiate degree next spring; if so, he will also be entitled to the B. D. from the Seminary.

Judged by their records (among the best in the conference) A. J. Kennedy, H. K. Hamilton and J. M. Barnhart are as good Methodists as there are in the Northern California Conference, notwithstanding their Congregational training in Pacific Seminary.

Mr. Hart, middler, has been invited to supply the pulpit of the Fourth Congregational Church, Oakland, for five months, or until Mr. Maar is able to resume his work.

On Friday at 11 o'clock, alternating with the University Assembly, there will be given at the Seminary a series of "Friday Talks." Rev. C. R. Brown gave the first talk on "Preparation of the Sermon." Rev. A. W. Palmer of Pilgrim Church, Oakland, gave the second, on "Reaching the Community Through the Church." These have proven exceedingly helpful addresses.

FOR THE AMERICAN BIBLE SOCIETY WORK.

Mrs. Russell Sage has offered to the American Bible Society half a million if an equal sum is raised by December 31st, 1909.

California can surely have a share in securing this grand offer. Let lovers of the Bible give according to their ability, dimes or dollars. Little more than three months remains to raise over $200,000 still lacking, so lively work must be done to get the balance.

Patriotism as well as religion should prompt gifts, since we find the right sort of people wherever the Bible is honored. Mark all gifts for the Endowment Fund.

WILLIAM FOULKE,
Treasurer, Bible House, New York.

THE HOME

THE DREAM THAT ENDS.

Dear Lord, I thank thee for the dream that died,
The heart-ache past, desire unsatisfied,
The darling plan, which was not meant to be,
The proud ambition, which was not best for me;
The hope that withered, while the soul yet burned
With youth's resolve, nor yet to ashes turned;
The castles sunk beneath the flood of years,
The disappointment, loss and bitter tears.
I thank thee Lord, for all these things tonight,
Because, within my soul, by memory's light
I see them glorified, perfected, true and pure,
And know, till time shall end, these shall endure.

A LESSON FOR JEANETTE.

Supper was ready and waiting. Our guest had not arrived, but there was another train an hour later. Should the family wait for my friend, or should I alone, who was the personage especially to be visited? My father paced the floor nervously, as was his wont when he felt disturbed. He had the evening papers to read, and he never opened them until after tea. This was a habit of his. He was very fixed—or, as some express it, "set"—in his little ways. It was Bridget's evening out, and she had begun to show a darkened visage. Bridget was no friend to "company," and it was policy conciliate her. So the family seated themselves at the table, and I sat near, waiting until Brother John should be ready to accompany me a second time to the station.

"What about the young lady friend of yours, Nelly?" asked my father. "Is she one of the unreliable sort—a little addicted to tardiness, that is?"

"I am abliged to confess, papa, that at boarding school, where I longest knew Jeannette, she was inclined to be dilatory; but that was years ago. It is to be hoped that she has changed since then."

"I should wish to have very little to do with a behind hand person," said my father, shaking his head very gravely.

"O papa!" I remonstrated, "you will not condemn a dear friend for one single fault. Jeanette is beautiful and accomplished, sensible and good-tempered. Everybody thinks she is splendid."

"She may have pleasant qualities, but I tell you, girls," he added, with sudden emphasis, "that a want of punctuality vitiates the whole character. No one is good for much who cannot be depended upon; and what dependence is to be placed on a man who is not up to his engagements? In business, such a man is nowhere; and in social life a dwadling, dilatory man or woman is simply a pest. But mind, my child, I am not characterizing your friend; we cannot tell about her till we see."

The later train brought my friend. She was profuse in her regrets; she had been belated by a mistake in the time; her watch was slow. As she was pouring forth a torrent of regrets and apologies, I observed my father bestowing glances of evident admiration at the fair speaker, while the rich color came and went in her cheeks, and her eyes kindled with animation. Truly, beauty covers a multitude of faults. Sister Belle, who was as punctual as my father was appeased, and promised to take care of the tea-things and let Bridget go out. My father good-naturedly offered to regulate the halting watch by the true time.

To her chamber we went together, to talk as girls do talk when they meet in this way, after a long separation. Folding me in her arms, she told me all about her recent engagement to George Allibone; showed me her engagement ring and her lover's photograph. It was a noble head, fine poised, and a most engaging face, and my ready and cordial admiration was a new bond of sympathy. It took nearly until midnight to say all that we girls, aged twenty, had to say to each other; and this, in addition to the fatigues of travel, was accepted as an excuse for Jenny's tardiness at breakfast. She really had meant to be early.

But this was only the beginning. Throughout the whole three weeks of her visit, she was scarcely punctual in a single case where time was definitely appointed. She was late in rising, late at meals, late at church and for excursions, and, to our profound mortification, late for dinner appointments, even when parties were made especially on her account. She seemed sorry and mortified, but on each occasion she would do the same thing over again.

"What can she be doing?" my mother sometimes asked in perplexity, when my sister and I were ready and waiting.

"Doing her hair, mother," we answered; "and she will do it over until it suits her, be it early or late."

"O, these hair-works!" sighed my mother. "How much tardiness at church and elsewhere is due to over-fastidious hair-dressing! What is that line of George Herbert's? 'Stay not for the other pin.' I think he must have meant hair pins."

My sister and I sometimes agreed between ourselves to compel her to readiness by standing by, to help her in her preparations; but in vain. She must write a letter or finish a story before making her toilet. Why not accomplish the toilet first, to be sure of it—any time remaining, for the other purposes? She didn't like to do so. No philosopher could tell why. It is an unaccountable, mysterious something rooted deep in some people's natures—this aversion of being beforehand. I have seen it in other people since the time when it so puzzled and troubled me in Jenny. It marred the pleasure of the visit most miserably. I was continually fearing the displeasure of my father and the discomfort of my mother. The whole household were disturbed by what seemed to them downright rudeness.

"Now, Jenny," I would plead, "do be early, dear, when papa comes with the carriage. It annoys him dreadfully to wait."

She would promise to "try."

"But pray, Jenny, why need you have to try? It is easy enough. For my part, I never will make any one wait for me. I go without being ready, if need be, or I stay behind."

I had come to talk very plainly to her, out of love and good will, as well as, sometimes, from vexation of spirit. For the twentieth time and she would tell me truly how she had meant to be punctual in some given case, and that she should have been so but that she was hindered when nearly

ready for some unforseen occuurrence.

"But, my dear, unforseen hinderances will often occur, and you must lay your account with them, and give yourself extra time. You will run the risk of meeting some great calamity by trusting, as you do, to the last minute."

And the calamity did befall her. Mr. Allibone spent a day with us. We were anticipating with great pleasure a second visit, when a telegram arrived, requesting Jenny to meet him in Boston on the succeeding morning. A business emergency had summoned him abroad very suddenly, and he was to embark for Liverpool in the evening.

We all sympathized with Jenny in the startling effect of this sudden announcement, and offered her every sort of help when the hour for her departure was at hand. She had only to compose herself and prepare for the journey. Sister Bell would arrange her hair and bring her dress, and she would be spared all effort. She seemed grateful, but was sure she could be ready without troubling anyone. She dreamed not how much she was, even then, troubling us, for we were beginning to tremble lest she should manage to be late for this, her only train. And she was.

We ourselves needed rest after the troubled scene of hurry and excitment, and we sat down, feeling as if a whirlwind had passed.

"It is beyond my comprehension," said my father, when he came home to dinner. "I can understand tardiness," he continued, categorically, "as the result of indolence. Lazy people dread effort and postpone it. There is a man in my employ who continues to work sometimes after hours. The men tell me that he is actually too lazy to leave off work and put away his tools. But Miss Jeannette seems active and energetic."

"She miscalculates, papa," I said. "She always imagines there is plenty of time until the last minute."

"But herein is the mystery," persisted my father. "Whence this **uniformity** of dereliction? Why not sometimes too early and sometimes just in right time, instead of always and everywhere late, and making others late?"

"Poor girl!" said my mother, whose compassion was uppermost. "I pity her with all my heart; yet it is not a case of life and death. This trial may be attended with beneficial results. We will hope so."

I am sorry that this hope was apparently not to be realized.

The lesson failed to be read aright. Jeannette recovered her serenity, and resumed her tardy ways. A yet severer lesson was needed, and it came.

The steamer in which, after an absence of ten or twelve weeks, George Allibone was to embark for home, was lost, and not a passenger saved.

My father took me at once to my poor stricken friend, in her distant home. Pale and dumb with grief, yet with tearless eyes, she let us take her almost lifeless hand. From her bloodless lips came only the low, anguished cry, "If only I had said farewell!"

What comfort in words? We offered none. My father's eyes brimmed over, and my heart was breaking for my poor Jeannette.

But relief came speedily. The joyful news was received that George was safe, having made a necessary change in his plans, and would arrive in a fortnight. Jeannette came up from the depths. What should her thank offering be? She made the resolution to become at once faithful to her appointments, prompt and reliable. It was not that she would TRY—she would speak the commanding words, "I will."

She has kept her resolution. Writing to me, after a lapse of years, she said:

"You will hardly know your dilatory friend. I remember and practice your advice of former years, to be first ready for my appointments, and to reserve other work for the interval of waiting after I am ready. It is surprising how often I find not a moment left for waiting. Still I feel the old tendency to procrastinate, and I am obliged steadfastly to resist it. 'Delays are dangerous,' as our writing copies used to run; the sentiment is hackneyed, but O, how true! George says he owes you ten thousand thanks for your faithful counsel, and we shall speak them when you make us the visit of which we feel so sure,, because your promises, as I well know, are faithfully kept."—From Home Topics.

Our Young People

HOW MRS. SPIDER CLEANS HOUSE.

Like all careful housekeepers, Mrs. Spider has her cleaning days, but, unlike other careful housekeepers, she wears her fine clothes when she works.

Maybe you have seen her all rigged out in her yellow and black velvet gown, sweeping and dusting her web, but just remember she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one, and lo! just under it is a fresh one all ready made and a perfect fit.

No, Mrs. Spider is not extravagant. She is very economical in fact, for, instead of throwing aside her old dresses, she rolls them into a ball and eats them.

There are no old-clothes men in the Spider world.

Well, to tell about Mrs. Spider's house-cleaning. She has neither brushes nor brooms nor dusters, so she begins her work by raising one of her eight claws and giving her house a shake that reaches to every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, then from both sides. If the walls sag or are the least bit broken, she rolls them into a ball, and eats them, just as she dose her old clothes. Then she replaces them by new ones.

When everything is in thorough order she sits down for a rest to make her own toilet.

As her whole body and legs have a rough, hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or jaws, are the teeth with which she combs her hair, and her claws serve as brushes for the other parts of her body.

After a careful dressing, she is ready for dinner, and woe to the fly or other luckless insect which is caught in her web.

She spends much of her time eating, and all the food goes into the back part of the body, which, you know, looks like a soft, round ball. Here it is changed into a sticky syrup. This is the material of which her web is made. It is forced through her spinnerets, the tiny knobs at the back of her body, and hardens into a thread when it comes in contact with the air. As the web is in constant need of repairing a great deal of material is required, and Mrs. Spider must eat much and often. She does not waste old material either, as we have seen, but eats her old web.

She will neither make nor mend her web in cloudy weather.—Ex.

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The Sixty-Third Annual Meeting

Of the American Missionary Association

At Burlington, Vermont, October 19th to the 21st, Inclusive.

PREACHER Rev. S. H. Woodrow, D.D., of Washington, D. C., preaches the annual sermon on Tuesday evening, October 19th. Communion service will follow the sermon.

PROBLEMS The problems of Christian patriotism in the settlement of which the American Missionary Association is busy from year to year will be discussed by experts from many fields. A large representation from among those who are on the firing line of the active missionary efforts will be presented. Clergymen and laymen of national and international prominence will be present and add greatly to the value of the gatherings.

PROOGRAM The program is varied and comprehensive. The mission field of the Association has been so greatly increased in the past few years that the variety and interest of the annual meetings have never been wanting. The southern problem will be discussed by able and well-informed speakers.

The unique and interesting work among the Island Territories already under our flag and a part of the work of the American Missionary Association, will be presented.

COMMITTEES The churches of Burlington present a cordial invitation to delegates elected to attend this meeting and this beautiful Vermont city will present special attractions. Committees are being organized in Burlington and the names of the chairmen will be published later.

All correspondence directed to Mr. W. J. Van Patten, 386 Pearl Street, Burlington, Vt., will receive prompt attention.

DELEGATES Every contributing church, local association and state conference is entitled to be represented at the annual meeting of the A. M. A. in the person of two elected delegates and the pastor of each local church. This presents genuine Congregationalism, the Association being administered by the representatives of the churches. Each church and association is urged to select its delegates in time so that they may be reported for entertainment.

THE CLOSING MONTH OF THE FISCAL YEAR September is the closing month. The American Missionary Association represents work among the neediest millions of our own body politic. The appeal for increased suppoort of this work comes with the emphasis of Christian patriotism. Schools to the number of 101, stretching from Porto Rico to Alaska and from Savannah to Hawaii, enrolling nearly 18,000 pupils are included in the field of this Association. Shops, farms, hospitals, churches, schools are helped through this agency.

In this closing month of September the need of the treasury is very great and this appeal goes forth to patriotic Christian citizens to meet tne opportunities and neds of this great work by sending a check to Rev. George W. Hinman, Secretary of the Pacific District, Johnson Building, Seattle, Washington.

THE WATCHER CAUGHT.

"When I was a boy," said an old man, "We had a schoolmaster who had an odd way of catching idle boys. One day he called to us, "Boys, I must have closer attention to your books. The first one that sees another idle I want you to inform me, and I will attend to the case."

"Ah," thought I to myself, "there is Joe Simmons, who I don't like. I'll watch him and if I see him look off his book I'll tell.' It was not long before I saw Joe look off his book, and immediately I informed the master.

"'Indeed!' said he,'how did you know he was idle?'

"I saw him," said I.

"'You did? And were your eyes on your books when you saw him?'

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others. —Selected.